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THE  
HOLY  
SCRIPTURES

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CENTENARY MISSIONARY CONFERENCE



## THE HOLY SCRIPTURES

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- I. TRANSLATION—Reports of Committees on Easy Wenli, High Wenli and Mandarin Version.—II. INTERPRETATION—Reports of Committee appointed to secure an Annotated Bible.—III. STUDY AND USE OF THE BIBLE—Paper and recommendations.
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(Chairman of Committee)

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### I. TRANSLATION

#### 1.—Report of Committee of Translators of the Easy Wenli Version

The Easy Wenli Company was selected by the Executive Committee, under the Resolution of the General Conference of 1890, with instructions to prepare a version in simple Wenli. The Company as at first formed consisted of the following:—

Right Reverend J. Burdon, D.D., Bishop of Victoria.  
Reverend H. Blodget, D.D., Peking.  
Reverend R. H. Graves, M.D., D.D., Canton.  
Reverend J. Genahr, Tong-kun.  
Reverend J. C. Gibson, D.D., Swatow.

The New Testament was divided into two sections, Matthew—Acts, and Romans—Revelation, and the books were distributed for drafting as follows:—

Narrative Section.		Epistolary Section.	
1.—Bishop Burdon.....Matt.	1—24	.....Romans 1—1 Cor. 11.	
2.—Dr. Gibson .....	Matt. 25—Luke 2.	Philippians—Philemon.	
3.—Dr. Blodget .....	Luke 3—24.	.....1 Cor. 12—Eph. 6.	
4.—Dr. Graves .....	John 1—21	.....Hebrews—III John.	
5.—Mr. Genahr .....	Acts 1—28	.....Jude—Revelation 22.	

Each translator drafted a version of the portion allotted to him, and had it written out in a prepared form, leaving six blank columns alongside of his. Four of these were to receive changes proposed by the other members of the Company, one to receive the drafter's revision in view of these proposals, and one to receive the Company's final decisions. Each member completed the draft of the sections allotted to him, and these drafts were passed round and carefully examined and annotated by all the others. At this stage Dr. Blodget, retiring from the field, resigned his appointment, and Rev. A. P. Parker was selected to take his place. Dr. Parker went through the work of revising and annotating the first drafts, but before the Company held its first meeting, he was obliged in view of other duties to resign also, and the Rev. J. W. Davis, D.D., Soochow, was selected in his stead. From this point onwards Dr. Davis shared all the work, and the membership of the Company continued unchanged to the end of its work. But latterly the pressure of other duties and increasing infirmities prevented Bishop Burdon from sharing in the later stages, and it was thought unnecessary to make another appointment.

After a great deal of drafting, revising, and other preparatory work apart, the Company was able to hold its first meeting in St. Paul's College, Hongkong, in July-August, 1896. Subsequent meetings were held in Swatow in July-August 1897, in Hongkong in July-August 1898, in Swatow in July-August 1899, and finally in Hongkong in the early part of 1900, when the work was completed.

After each of these meetings one section of the work was printed in a tentative edition and issued to missionaries with a request for criticisms and suggestions. Of these however, very few were sent to the translators.

At our first meeting in Hongkong we had the great advantage and pleasure of frequent meetings in private with Dr. Chalmers, who was then working with the utmost energy and enthusiasm on the high "Wenli" version. He supplied us with copies of his own drafts in which we found many valuable and helpful suggestions.

In the earlier stages of our work some of the translators availed themselves of the liberty granted by the Conference to deviate from the text underlying the Revised Version and to adopt the readings of the Textus Receptus. But after some experience we divested ourselves of this "liberty" by passing the following resolutions:—"1. "Resolved that in our Text we adhere on the "Text underlying the Revised English version" without deviation. 2. That where there is a substantial difference of opinion among the five critical authorities collated by Scrivener, viz., Lachmann, Tregelles, Tischendorf, Westcott and Hort, and the English and American Revisers, we give the alternative reading in a note." This principle has not yet been rigorously applied to all our work, a good deal of which was done before these resolutions were adopted. We also postponed the final harmonising of phraseology and special terms, and the complete revision of proper names. The Joint Board of Translators had appointed Sub-committees on these subjects and we felt that a final decision must await their reports, and a final comparison of the work of the other two Companies. The same remark applies to the final adjustment of text and interpretation which must also await the report of a Joint Sub-committee on the harmony of the three Versions.

We have kept before us the aim of our appointment in seeking to provide a text that should be clear and simple for the ordinary reader, so far as such a profound book as the New Testament can be made clear. We have not indulged in elegancies of allusive style, or phrases drawn from remote literature. At the same time we have felt that a retranslation at this period must regard fidelity as a primary object, must seek to express the minutiae of Christian thought, and be a translation rather than a paraphrase.

I am aware that the Easy Wenli Version has been criticised as following the Greek too closely, but the requirements of Christian students, as well as of the general reader, seemed to us to make it imperative to provide now a text which will bear minute and thorough exegetical study. That it would at first give offence, as requiring more

thought and study as compared with the old versions which have become familiar from long use, was only to be expected. This has been the case with all new versions from the Vulgate onwards. The Easy Wenli Version was ready, according to the original design, for reporting to the General Conference in 1900, and has therefore been awaiting judgment for over six years. This delay has had the incidental advantage that the Mandarin and High Wenli Versions being now all also completed, all three versions can be submitted to the Conference of 1907 together.

Allow me to add, speaking for myself alone, a few words to indicate what I think should be done now. A great deal has happened since the resolution to prepare both an "Easy Wenli" and a "High Wenli" Version. The language itself has changed, and a flood of newspapers and periodicals, with the revolution in the whole system of education, has so altered the current style that the "Easy Wenli" becomes more and more the language of the day.

The question now arises, whether it is necessary or desirable to have two versions, a "High" and an "Easy" in Wenli. The question has often presented itself to the minds of the translators whether the "High" and the "Easy" Wenli Versions could not with advantage be combined in one. Both Companies felt, very properly, that they could best exhaust their duty by completing their two versions apart. But now that the two versions are complete and come into the hands of the Conference, I very earnestly hope that steps will be taken for their amalgamation. I desire this all the more because the one Company has inclined on the whole to the side of faithfulness of rendering, while the other has leaned to that of smoothness of style. Each might borrow with advantage from the other and we might hope for a version as the result which would hit the golden mean. This might be accomplished by re-appointing the present translators or, better, by appointing a new committee in which both the present Companies might be represented by two members each who could explain the principles of their work and communicate the experience

which they gathered in the course of it ; with, say, three new members who could bring fresh minds to the task of judging between competing renderings.

Such a course would at once do justice to the immense labour already expended on this work by these two Companies, and give the best promise of securing a version which should be universally accepted as the best that scholarship and labour can do, at least for this and the next generation.

It would then be an easy task to harmonize the new Mandarin Version with this one as regards text and interpretation and so secure harmony between them.

The remit of the Conference was for a translation of the whole Bible but the restrictions of actual work have compelled all three Translation Companies to limit themselves to the New Testament alone. The Old must be taken in hand by different men and on a separate plan. No existing version of the Old Testament is satisfactory, but with the material contained in the best of them a few men set apart for this work might produce a standard version, conforming it in style to the Union New Testament, so as to form with it a complete Bible.

Finally, I should add that if the Easy Wenli Company had been completing its work, we should have given the whole volume a final revision, especially to secure conformity between the elder and the more recent portions of the work, removing blemishes and adjusting unsettled points. But in view of the prospective adjustment with other versions, it was thought better to postpone this final revision.

J. C. GIBSON.

## **2.—Report of the Committee of Translators of the High Wenli Version.**

The Revision Committee as finally constituted by the appointing Committee consisted of Dr. Chalmers, Chairman, Dr. Edkins, Dr. Wherry, Dr. Sheffield, Mr. Schaub. The three Revision Committees met in Shanghai in the autumn



of 1891 for a two weeks consultation as to the manner of conducting their work. It is a matter of regret that during the fifteen years now past the three Committees have had very little formal communication as to the character and status of their work. The High Wenli Committee divided the New Testament into sections and assigned definite portions to each member for first work. Regulation paper was prepared and a definite order of exchange in work determined. The Committee understood that the task committed to it was to strive in the direction of a version in which as far as possible the excellences of style in the Delegates' Version should be conserved, while regard should be had to a more faithful rendering into Chinese of the original thought of the Scriptures. It soon developed in the work of the Committee that practice does not necessarily follow theory. The work of Dr. Chalmers nearly from the first was extreme in its literalism, with very slight regard either to style or perspicuity. Dr. Edkins throughout the years opposed any considerable variations from the Delegates' Version. The work of Mr. Schaub was much more sympathetic with that of the other members of the Committee. For seven years manuscript was regularly exchanged in the Committee, and the work of Dr. Chalmers and Mr. Schaub on nearly the entire New Testament was submitted to other members of the Committee, and much of Mr. Schaub's labour has been preserved in the final text of the version. Wherever Dr. Chalmers' new renderings of words and expressions were deemed happy they have been incorporated, but the version as completed represents a strong reaction against extreme literalism.

In 1898 the Chalmers-Schaub Version was privately published and a limited edition was given to the public. This Version essentially followed Dr. Chalmers' manuscript as it had been presented to the Committee. This concluded Dr. Chalmers' relations with the Committee. Mr. Schaub did not intend to withdraw from the Committee, and definite plans were matured for a meeting of the Committee for union work in Japan in the summer of 1900. The plan was deranged by the Boxer movement, and Mr. Schaub was removed by



death from his work in the early autumn. Dr. Sheffield's completed work on the entire New Testament was lost in the burning of his house. Fortunately a second set was scattered in the hands of the Committee, and his final loss covered only one tenth of the New Testament. In the winter and spring of 1900 and 1901 Drs. Wherry and Sheffield with their Chinese assistants worked together in unifying their renderings. In the summer Dr. Edkins joined them, but the work moved with extreme slowness and a tentative rendering of the gospel of Matthew was the only result submitted to the public.

In 1903 Mr. Lloyd of the Church Mission, Foochow, and Mr. Pierce of the London Mission, Hongkong, were constituted members of the Committee and in due time took up the work of revision. They have critically examined the work of the other members of the Committee on the entire New Testament, and criticisms have in turn been passed in careful review by their associates. During the summer of 1905 and again in 1906 the Committee was together at Pei Tai Ho for union work, with the result that it is able to give the New Testament manuscript into the hands of the Bible Society Secretaries for publication.

The ideal which the Committee has set before itself in its work has been to produce a version that will be a faithful rendering of the original thought, and expressed in excellent—if possible elegant—Chinese. They have especially sought to avoid three evils in translation: (1), that of *literalism*, which tends to foreignize and obscure the rendering: (2), that of *Confucianizing*, by introducing classical words and clauses that give a flavour not belonging to the original text: (3), that of *interpretation*, putting explanation in the text in place of an exact rendering of thought. Necessarily committee work must carry the traces of compromise in its results, but we feel certain that by mutual criticism many defects of an individual version have been corrected, and we dare to exercise a confidence in the final work because of the ordeal of criticism through which it has passed. It may seem wise to the Conference to continue the Committee for another year to compare its work with that of

the Mandarin Committee, to consider criticisms that may be offered, and give a last consideration to difficult passages imperfectly translated. It is our judgment that there is need of a version of the Old Testament along the lines of the version now submitted on the New Testament, a version in compact, idiomatic Chinese, faithful to the text but avoiding literalism, translating, not interpreting, and avoiding Chinese literary adornment not suggested by the original text.

D. Z. SHEFFIELD.

### **3.—Reports of Executive and translation Committee of the Mandarin Version**

#### **(i.) The Executive Committee's report**

Shortly after the Conference, correspondence was begun amongst the members of the Committee, as to who were the best men for the work in hand. In the autumn a vote was taken. Ballots were cast for twelve different men, but only the following five were elected, viz:—Henry Blodget, Griffith John, George Owen, Chauncey Goodrich, and C. W. Mateer. Two men were still required to fill up the number of seven, as prescribed by the Conference. Two more votes were taken in subsequent months. David Hill and John McIntyre were elected, but notwithstanding every persuasion brought to bear on them, positively declined to serve. In the meantime, Dr. John also declined to serve, but placed his own work on the New Testament at the service of the revisers. Subsequent ballots in the spring and summer of 1891 resulted in the election of J. R. Hykes, Thomas Bramfitt, and F. W. Baller. Mr. Baller, on account of other work that could not be laid aside, declined to serve.

In response to the request of the three Executive Committees, the British and Foreign Bible Society made a grant of £200, to defray the expense of a general meeting of the three companies of translators. This meeting was held in Shanghai in November 1891. The Mandarin Committee at that time consisted of six men, five of whom were present. Dr. Goodrich was unavoidably detained at home. Dr. J. L. Nevius was subsequently chosen to take the place of Mr.

Baller. Letters were written to the three Great Bible Societies, who generously promised to pay for travelling expenses, native teachers and copyists, stationery, books of reference, etc. The three Executive Committees accordingly co-operated in the choice of a Financial Committee in or near Shanghai, who should have charge of the funds for these purposes. and control their expenditure.

In the Autumn of 1893 Dr. Nevius died, and his place in the Committee, which was then at work, was left vacant. In 1894 Rev. S. R. Clarke was chosen to take his place. In the same year also, Dr. Blodget returned to America, sending us his resignation at the same time. In hope that he would return and continue the work, no successor was chosen. When, after a year and a half, it was certain he would not return, a vote was taken, and Dr. Henry M. Woods, was elected. In 1898 Dr. Hykes resigned, and Rev. A. G. Jones was elected in his place, but positively declined to serve. Another ballot resulted in the choice of Rev. Spencer Lewis. After the lapse of nearly a year, and much correspondence on the subject, he finally declined;—not because he was personally averse to the work, but because the way did not seem open for him to accept. Thus the matter rested until the Chairman went home on furlough in 1902, when he sought and found opportunity to present the matter in person to the Methodist Board of Missions. The result was an unanimous vote that Mr. Lewis should be released for this work. In about a year, arrangements were completed for his release, and his removal from Chungking to Nanking; and early in 1904 he began work.

In 1897 Mr. Bramfitt returned to England, and subsequently sent in his resignation. After considerable correspondence and delay, Rev. W. A. Cornaby was elected to take his place. After due consideration, Mr. Cornaby declined to take up the work, and towards the end of the year, Mr. Baller was elected to take his place, this being Mr. Baller's second election. After hesitation, Mr. Baller accepted, on condition that he first finish his dictionary, which would require about a year. He began work in 1900. Dr. Woods

returned to America on furlough in 1901, and after his return, was unable on account of other engagements to attend two successive meetings of the Committee, and before the next meeting, in 1904, he resigned. At the stage in which the work then was, the other translators thought it best that no attempt be made to fill his place.

In 1901-2, Mr. Clarke, who had been present and served in two meetings of the Committee, retired from the work on account of the great distance of his mission field (Kueichow), and because Mr. Baller of the same mission had been chosen on the Committee. No attempt was made to find a successor for Mr. Clarke.

Despite the fact that sixteen men, as already enumerated, were at different times chosen as translators, it was found impossible to secure at any one time the full quota of *seven* men. For the greater part of the time, six men were on the Committee, but at none of the meetings for revision were more than five present. At most meetings there were only four, and at three meetings only three. Besides the sixteen men chosen, the names of some *twelve* or more were canvassed and voted for. Several of these, hearing that their names were before the Committee, positively declined to allow their names to be used. From these things will be seen the exceeding difficulty of securing suitable men for such a work. In a circular by the Chairman some seven years ago, he wrote: "*I am at my wits' end what to do next. Various names have been suggested at different times, but none seem quite satisfactory. I am not a little distressed that the brethren who are best qualified to do this work, seem disinclined to undertake it.*" The truth is that very few men are really qualified for this work,—in scholarship, thorough knowledge of the Chinese language, ability to work with others, and freedom from theological hobbies. Such men are not lying around loose, waiting to be picked up. When found, they are full of work and plans, and very hard to divert to such a tedious and trying work as translating the Bible.

In selecting men, other questions than simply fitness for the work, embarrassed your Committee. First, there was the

desirability of securing an equal representation of Englishmen and Americans; second, the equal desirability of having the translators chosen from different denominations; and third, the importance of having the various sections of Mandarin-speaking China approximately represented. Above all, the men must be such as would command the confidence of the missionary body.

It is a disappointment to us that the work of translation has not proceeded more rapidly. We have tried to do all that lay within our province to facilitate the work, and to hasten it forward. Circumstances beyond our control, and largely beyond the control of the translators themselves, have contributed to delay until now the completion of even the New Testament. It remains for the Conference to say whether or not we shall go on to secure the translation of the Old Testament. We herewith submit the report which translators have made of their work.

During these years the composition of our Committee has also suffered some changes. Dr. Faber served but a short time and resigned, and Rev. J. Innocent was chosen in his place, who in turn was succeeded by Rev. G. T. Candlin of the same mission. Rev. David Hill died in 1896, and Rev. Henry M. Woods, D.D., was chosen in his place. Rev. A. Elwin left China in 1904 and Rev. J. McIntyre died in 1905, but their places have not yet been filled.

<i>Executive Committee</i>	C. W. MATEER, <i>Chairman</i> .
	THOMAS BRYSON.
	CHAUNCEY GOODRICH.
	J. R. HYKES,
	G. T. CANDLIN.
	H. M. WOODS.
	F. W. BALLER.
	R. T. BRYAN.

#### (ii.)—The Translators' report

After the adjournment of the Conference, about a year and a half was consumed by the Executive Committee in selecting and securing the acceptance of a full corps of Revisers.



They consisted of the following seven men viz :—Henry Blodget, George Owen, Chauncey Goodrich, J. R. Hykes, Thomas Bramfitt, J. L. Nevius and C. W. Mateer.

In Nov. 1881, a general meeting of the Translators for the three versions proposed was held at Shanghai. At this meeting general principles were discussed, rules made, and several committees appointed.

Without delay the Mandarin Committee as above, divided the New Testament amongst themselves and prepared for work. The plan adopted was, that each one should first carefully revise or translate his own position, and send it around on ruled blanks to the others, who were each to go over the ground and write their emendations in their assigned columns. Having received the emendations of all, the original translator was to make out his final resultant text, for the consideration of the assembled committee. It was understood that each translator, in reviewing the proposed translation of another, would bestow practically as much pains on it as if he himself were making the translation. This method of procedure was carried forward for a number of years, hoping to get at least the larger half of the New Testament ready before a meeting was called. It was found however that the work went on very slowly, owing largely to the fact that none of the translators were free from other engagements and obligations, literary, educational, or otherwise. During these years it is doubtful whether as much as half of the time of any translators was given to this work. In the meantime, changes were taking place in the constitution of the Committee, which interfered seriously with the progress of the work. Dr. Nevius died in 1893, having barely completed the portion assigned him, but having reviewed none of the work of others. After the lapse of six or eight months, Rev. S. R. Clarke was chosen to take his place. Dr. Blodget went to America in 1894, and his resignation was accepted in 1895. In 1896 Dr. Henry M. Woods was elected to take his place. These brethren took up the work of those whose places they were chosen to fill. At length in 1898 arrangements were made for a meeting of the translators to review their work.



The meeting was held in Tengchow and there were present Messrs. Goodrich, Owen, Clarke, Woods and Mateer. Dr. Hykes was not able to attend. Dr. Mateer was chosen as the chairman of the Committee. As all were ready on the book of Acts, it was first taken up. After a three months' session of hard work, the book of Acts was finished, and the committee separated, one of the number not being able to remain to the end.

The experience of this meeting disclosed the fact that there was a wide difference of opinion as to the style of Mandarin to be used. This, together with the dialectic differences that were continually in evidence, gave rise to a large amount of discussion, and consumed a great deal of time. Questions of interpretation and of the degree of literalness to be aimed at, were also of daily occurrence. On several occasions a session of three hours' duration was spent on two or three verses. We came to the meeting (most of us at least) expecting to go over from one third to one half of the New Testament, but were glad to be able to finish the book of Acts before we separated. Although so little progress was made, the experience gained was very valuable. It was an eye-opener to all of us, and proved a great help for the future work of the Committee. It showed us all that the work we had undertaken was much more difficult and complex than we had supposed, that we needed to learn of each other, and to acquire by experience the art of faithful and idiomatic translation. We also found that time and patience would be necessary in order to work successfully together.

The next year, 1899, the Committee met in T'ungchow near Peking. Only three were able to attend viz., Messrs. Goodrich, Woods and Mateer. Mr. Owen and Mr. Clarke were both home on furlough, and Dr. Hykes had resigned, having furnished no work for the use of the committee. At this meeting the gospels of Mark and John were reviewed.

In 1900 the members of the Committee were all in Shanghai, and met for work December 4th. In the meantime Mr. Bramfitt had retired from mission work, and resigned his place as translator, and Rev. F. W. Baller had been chosen in

his stead. Mr. Bramfitt had finished his own portion, and reviewed some of the work of others all of which was in the hands of the Committee. Mr. Owen returned to China about the time the Committee met, but was not permitted by his Society to meet with the Committee; more important work (as they thought) requiring his presence in Peking. No successor to Dr. Hykes had yet been secured. The members present were Messrs. Goodrich, Clarke, Woods, Baller, and Mateer. The session continued till June 1st, 1901. Matthew and Luke were reviewed and prepared for the Press. Dr. Woods left on furlough about the 15th of March, and Mr. Clarke for his field in Kweichow on April 6th, leaving the work to be finally reviewed and completed by Messrs. Goodrich, Baller, and Mateer.

The next meeting was held in Chefoo, from December 16th 1901 to March 31st 1902. A special effort was made to secure the attendance of Mr. Owen at this meeting, but he could not get the permission of his mission. Mr. Clarke had retired from the Committee, and Dr. Woods was still at home on furlough. The members present were Messrs. Goodrich, Baller, and Mateer. At this meeting the Epistles from Rom. to Phil., inclusive, were reviewed. Although only three were present, yet they had before them more or less of the wish of Mr. Owen, Dr. Woods and Mr. Bramfitt. During the progress of the meeting, Mr. Owen was suddenly called home by the illness of his wife, and within a few months after the close of the meeting, Messrs. Goodrich and Mateer both left for home on furlough.

The next meeting was held in Chefoo, after the return of those on furlough. It lasted from October 16th to December 1st, 1903. Mr. Owen was still at home, and mission engagements prevented Dr. Woods from attending. Rev Spencer Lewis had been elected more than two years before to take Dr. Hykes' place, and now after long delay the consent of his Board and Mission had been obtained; but having to remove from Chungking to Nanking, he was not able to get ready for this meeting. The members present were as before, Messrs. Goodrich, Baller, and Mateer. At this meeting Colossians, Thessalonians, and Hebrews were revised.

The next meeting was set for June 1904, and preparation made for completing the tentative edition at this meeting. The meeting began June 18th and continued till September 2nd. Those present were Messrs. Goodrich, Baller, Lewis, and Mateer. Mr. Owen was still in England but he now had a Chinese teacher, and had been giving his entire time to the work and his emendations were before the committee. Dr. Woods was not able to come, owing to the pressure of other work, and a few months later resigned his connection with the Committee. About the middle of the session, Dr. Goodrich was called away by severe illness in his family. He was represented to the end however by his experienced Chinese teacher Mr. Chong Hsi Hsin. The book of Revelation, which had been assigned to Dr. Goodrich, was completed by correspondence after the Committee adjourned. The version of the New Testament in its tentative form was now complete. It contained many double readings—some representing different interpretations, some different idioms, and some different dialects. A considerable number of criticisms had been sent in from time to time, some careful and extended, others on special texts, or on special lines of interpretation.

The committee now addressed itself to the task of reviewing and revising its work. During the years that this work had been in hand valuable experience had been gained, old views modified, and new terms adopted. It was evident that a careful revision was necessary, in order to bring to bear on the whole the experience gained, to fix the parallel readings and make the whole work uniform, and consistent with itself. Portions were assigned to each as in the first revision, and the Committee adjourned to meet in Chefoo May 20, 1905.

The Committee met according to adjournment, and the session continued until October 11th. The active members in China were all present, viz.:—Messrs. Goodrich, Baller, Lewis, and Mateer. Mr. Owen's emendations and criticisms were forwarded to us in season, and in all decisions his vote was counted. The plan of procedure was assented by the same as in the first or tentative translation. The four

Gospels were carefully reviewed, and many changes and emendations made. The next meeting was appointed for May 1st, 1906.

The Committee met as per adjournment in Chefoo, and began work May 4th. All were present except Mr. Owen, whose work was supplied to us by mail as before. By diligent attention to business, the whole from Acts to Rev., was completed by October 12th. The work of revising the punctuation was committed to the Chairman.

In sending forth to the public our work in its finished form, we are painfully conscious of its imperfections. It does not entirely suit anyone of us. It is the numerical resultant of opinions and judgements. After one or two years of use, the committee should have opportunity to make such minor emendations as time and experience may suggest. At the general meeting of revisers in 1891, a union committee on Terminology was named. Some discussion and correspondence has taken place between the members of this committee but no *general* agreement has been arrived at. A union committee on the harmonizing of versions was also appointed, but they have not been able to do any practical work. Our committee has had the "*Easy Wenli*" before them throughout most of the work, as also the "*High Wenli*" for part of the time. We have followed their interpretations whenever they commended themselves to our judgment. After some discussion of the matter, it is the clear opinion of our committee that for the present at least, it best not to make any attempt at harmonizing. The differences are not great; and where they exist, the different versions will serve Chinese students as a kind of commentary. There are a multitude of questions in Biblical interpretation which no translation can settle once for all. Two versions in complete accord seems like a fine ideal, but it is one that will be very difficult of realization. An attempt at reconciling the present versions if carried into detail, would develop many unexpected difficulties.

The style, text, and principles of translation, are spoken of in the preface to the book. Doubtless the most outspoken criticism on our work will be the length of time

taken to do it. To this it may be replied, that no one perhaps has been more surprised at the time taken than the translators themselves. The difficulties of the work are better known to those who did it, than to those who have been looking on. The historical sketch given above will explain in part. The numerous changes in the composition of the Committee have been a constant source of delay. The Committee was doubtless too large in the first place, yet if it could have continued without change or interruption, the time required would have been much less. The vicissitudes of human life were too strong for us. God's providence has been an overruling factor in the work. It is the clear conviction of Dr. Goodrich and the chairman, the only ones who have continued without interruption from the first, that the result is very much better than it would have been if the original Committee had been permitted to push the work rapidly through. Further explanation of the time consumed, is based on the inherent difficulty of the task assigned us. It was not simply to revise, a somewhat loose paraphrase, but to make a careful, accurate, and idiomatic translation into General Mandarin. Our experience has taught us that Mandarin is much more difficult to handle than "Wenli." It has a Scylla on the one hand, and a Charybdis on the other. It is in constant danger of falling into undignified colloquialism and unintelligible localisms, or else of mounting into the cloudland of "Wenli." Its vocabulary is limited, and its construction lacks suppleness, whereas "Wenli" has a vocabulary co-extensive with the Imperial dictionary, and its style as used by foreigners is as supple as a rubber doll. Moreover every man who used the book knows Mandarin, and considers himself capable of criticizing it, yet it is a very difficult language to handle *well*, especially when using it to express such involved thoughts as are found in most of the Epistles. We have given no small pains and care through all these years to realise the ideal set before us. Some of us entered upon the work earlier and some later, and some have not been able to give as much time to it as others. The chairman can say for himself that he has given the equivalent of about seven years all day labor to this work. He was present at every meeting, and first and last missed



but one day's session. Besides the chairman, Dr. Goodrich was also present at every meeting, but missed a few weeks of one meeting on account of severe illness in his family.

If we have failed, it has not been for want of persistent and vigorous effort. Translating the Bible into Chinese is an *art* that has to be acquired by experience—*especially when it is* done in a committee. Any one of the translators working above would have completed the work long since. It should be noted however that we worked much faster, and did much better work during the later years, than we did the first few years. When we began we hoped that by this time both Old and New Testaments would have been completed. Experience has taught us better, while at the same time it has taught us how to do our work. The intrinsic difficulties attending the translation of the New Testament are much greater than in the case of most parts of the Old Testament. Whether or not the present arrangement of committees shall continue, and the translation of the Old Testament be carried out to completion, remains for the forthcoming conference to decide.

<i>Translation Committee</i>	{	C. W. MATEER, <i>Chairman.</i>
		CHAUNCEY GOODRICH.
		GEORGE OWEN.
		F. W. BALLER.
		SPENCER LEWIS.

## II. INTERPRETATION

### Report of the Executive Committee on the Annotated Bible

The Missionary Conference held in Shanghai in 1890 passed the following resolution :

“That this Conference elect by ballot an Executive Committee of twelve representative men, five Englishmen, five Americans and two Germans, who shall choose a Committee of not fewer than five men to prepare an Annotated Bible for general use, and that this Executive Committee ask, in the name of this Conference, the concurrence and financial help of the Tract Societies of Great Britain and America in carrying forward this work.”



In accordance with this resolution the following Committee was appointed: The Rev. E. Faber, Dr. Theol, of Shanghai, Chairman; Revs. J. L. Nevius, D.D., of Chefoo; W. Ashmore, D.D., of Swatow; J. W. Stevenson of Shanghai; S. Goodrich of T'ungchow; R. H. Graves, M.D., D.D., of Canton; A. Elwin of Hangchow; F. Hubrig of Canton; J. Edkins, D.D., of Shanghai; T. Bryson of Tientsin; H. H. Lowry of Peking; and A. Williamson, LL.D. of Shanghai.

On the 22nd of August, 1892, the Executive Committee were able to appoint the following Annotators: Revs. H. C. Du Bose, D.D., W. Muirhead, D.D., H. L. Mackenzie; and A. P. Parker D.D., Rev. H. V. Noyes, D.D.

Afterwards the following brethren also joined the Committee of Annotators for longer or shorter periods: Revs. C. J. Voskamp, John Ross, D.D., James Jackson, L. Lloyd, J. R. Goddard, D.D., J. Percy Bruce, B. A., and G. G. Warren.

The Committee of Annotators finished their work on the New Testament in the year 1898, and the Chinese Tract Society, having agreed to undertake the publication of the Conference Commentary, the work of printing commenced on March 8, 1898, the whole work on the Old and New Testament being completed and ready for circulation on February 27, 1906. The first edition of the New Testament of 5,000 copies, was soon exhausted, and another edition of 3,000 was issued. At the present time (January, 1907) a third edition of 3,000 copies is being put through the press.

This favourable reception which the Commentary has received from the Chinese Church has proved that it supplied a felt need, and we have every reason to expect that it will be increasingly valued alike by missionaries and Chinese Christians.

The Executive Committee desire to place on record their sincere appreciation of the painstaking labors of the Annotators, as also their deep sense of the importance of the service which they have thus rendered to the Missionary Cause in China, and of the great obligation under which

they have placed the whole missionary body and the Chinese church by the production of this valuable commentary on the Holy Scriptures.

The Executive Committee further desire gratefully to acknowledge the generous financial aid given by the Religious Tract Society of London and the American Tract Society of New York, which has made it possible for them to carry this work to completion. The total amount granted by these two great societies for this purpose is Mex. \$3,273.45, of which \$2,153.23 was contributed by the Religious Tract Society of London and \$1,120.22 by the American Tract Society of New York.

Respectfully submitted.

On behalf of the Executive Committee,

J. W. STEVENSON.

*Secretary.*

### III. THE STUDY AND USE OF THE BIBLE

Rev. D. Willard Lyon, Shanghai

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(Convener of Sub-Committee)

#### INTRODUCTORY NOTE

It has been clear from the outset that the statement to be prepared on this vital topic would depend for its value chiefly on the extent to which it expressed the convictions and experience of a large and representative number of missionaries in China. To this end lists of questions were issued bearing on the main divisions of the subject, which resulted in the Committee's receiving no less than five hundred individual replies from missionaries and Chinese pastors in every province of China. As a specific section of the investigation was undertaken by each member of the Committee, the present report represents the combined effort of the entire Sub-Committee to collect and classify the opinions of others and to present them in a form convenient for perusal and comparison. For the sake of clearness the results are shown under seven distinct headings, viz: The Study and Use of the Bible —(1) In the Sunday School, (2) In the Home, (3) Among

Women, (4) In Girls' School, (5) In Boys' Schools and Colleges, (6) In Theological and Training Institutes, and (7) Among Christian Workers already in Active Service.

## I—THE STUDY AND USE OF THE BIBLE IN THE SUNDAY SCHOOL\*

### General Position

A form of questions was prepared and sent to all missionaries superintending districts, to which replies were received from about 200, representing 48 different societies, labouring in every province of the Empire and in Manchuria. As there are obvious difficulties to the carrying on of regular Sunday School work without a Christian nucleus, statistics were only asked for from congregations that had at least ten communicants, the assumption being that with at least ten adult Christians in full communion there would be a great many more enquirers, and the children of such a group of people would be a factor worth reckoning with in the future of that congregation. Of such congregations 1779 were reported, of which 210 (a little under 12 %) had Sunday Schools with primary departments, and of these latter 135 had been organized by foreign missionaries and were more or less superintended by them.

Besides the congregations having a Sunday School with primary departments, there were 471 (a little under 27 %) which had a Sunday Bible Class separate from the ordinary worship services of the Church. These Bible Classes were congregational, Christians, enquirers and children attending. Sometimes questions were asked, and often a course of lessons was followed, but the general lament about such services was that without a missionary to lead or closely supervise them they invariably relapsed into preaching services.

The remainder (over 61%) had no Sunday School work.

In colleges and boarding schools the percentage of Sunday School and Bible Class work is naturally greater. Of 283 such institutions, 166 either have Sunday School work

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\*This section was prepared by the Rev. W. C. White of Loyuan, Fuhkien.

or attend the Sunday Schools of the local churches; but over one-third have no definite Sunday Bible teaching or study other than the regular Sunday services or the Christian Endeavor or Epworth League.

There is no question in the mind of the missionary body that the Sunday School is important for the work in China. Only five missionaries had doubts about it. The feeling is very strong that the Sunday School should be more generally used in missionary work and be made more effective, and many reasons are given for the present unsatisfactory state of the work, such as: poor local and general organization, lack of unity of arrangement, few really good helps for teachers, no suitable courses, lack of good teachers, no facilities for training teachers, pressure of work, and a lack of appreciation of the importance of this work on the part of the Chinese workers.

The dearth and inefficiency of Sunday School work is most marked in the village congregations and in the districts where Christian work is in its infancy, while it is strongest in established Christian centers. The facts abundantly prove that Sunday School work will in the near future become as important a factor in the Church in China as in the church in the home lands.

### **The Chinese Worker and the Sunday School**

“Have you found that your Chinese workers comprehend the importance of the Sunday School, and, if left to themselves, have they been able to organize and really teach a Sunday School?”

Of those who answered this question, 72% were convinced that our workers at present do not comprehend the importance of the Sunday School; only 10% felt that they did; while 18% could not say or felt doubtful. As to the second part of the question, 80% stated it to be their experience that without the initiative or supervision of the missionary our Chinese workers not been able to organize or really teach a Sunday School. Not quite 3% had found the contrary to be their experience, while the

remainder felt unable to give an answer or qualified a negative with the opinion that they would be able to teach if properly trained.

In summing up the general feeling upon this question, the answers seem to imply that the Chinese workers do not as yet realize the importance of the Sunday School mainly because they have not seen the results of its working. That as far as organization goes, they lack the initiative but not the ability to organize, given a model and certain initial instruction. And, as regards teaching, they at present fail because they are bound to their old Chinese methods and are not instructed in the modern principles and methods of teaching.

### The Training of Sunday School Teachers

Upon this question 24% of the replies were silent; 54% had no plans in operation for the training of Sunday School teachers, though one said his teachers were drawn from among the best scholars and that this plan was fairly effective; 13% had weekly classes for the preparation of the Sunday's lesson. Only one said this was an effective method, though most pointed out that it was a help only locally in the congregations where such teaching was given and did not affect the teachers of the village congregations who needed it most. Several reported that their teachers, preachers and Bible women were their only Sunday School teachers, and that these had received a *general* training in the colleges and schools where they were taught. Only two cases were mentioned of Theological Colleges having definite training in Sunday School work as a part of the prescribed course of study. A missionary reporting 100 congregations says: "Our Bible School trains preachers, but has no special course for the training of Sunday School teachers. It should have." Another suggests that every school-master and catechist should, in his college or high school, be trained not only to teach but to train teachers, so that he may develop teachers from the Christians in the congregation he is connected with.

Of the 5% who reported plans about to be used or in operation for the definite training of Sunday School teachers the following are some of their methods: Summer Bible School of six weeks; annual training class of one month's duration; workers gathered together and drilled on the lessons of a quarter; a monthly class of evangelists and teachers; and Sunday School teacher's institutes.

In general the feeling is that there are not enough teachers, that they are inefficient, and need a special effort to make them efficient. That in all colleges and high schools, both for male and female students, something definite should be included in the curricula with regard to Sunday School teaching. That for teachers from amongst the Christians who have not had the benefit of this latter course, some plan should be put into effect for local training. That teachers' weekly classes should be held regularly, conducted by the missionary, dealing effectively, with the lesson, as well as the science and art of pedagogy. And that simple and clear helps should be prepared, both for the organization and teaching of the Sunday School, and ample, clear and suitable notes on the lessons be placed in the hands of the teachers.\*

### **Sunday School Methods**

The opinions on this topic varied greatly, according to what was held to be the main purpose of the Sunday School. A few wrote from the standpoint of the Sunday School being mainly an evangelistic agency, and as such their methods were directed to attracting the heathen. Some of these suggested that the Chinese printed character be taught as an inducement to adults and children to come. Another mentions a large Sunday School of heathen children attracted by the gift each Sunday of a small picture card of the International Lesson. The large picture sheets were used in this school, and small sheets with simple hymns which were learned, sung, and the meaning explained. This school was formed into classes upon the home model and worked well under foreign supervision.

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\*The Indian Sunday School Union has a hand book called "The Indian Sunday School Manual" specially adapted to Sunday School work in India.



As an agency for pastoral work—for the building up of Christian character and conduct in both adults and children—the methods were directed to causing the learners to assimilate Bible truth. Several spoke of the importance of the scholar learning to *read* the Bible for himself. As to methods proper, the question resolved itself into whether or not western methods should be used. A few spoke of the danger of introducing western methods.

Though particulars were not given, stress was laid upon the use of Chinese methods as being better suited to local conditions. The great majority (about three-quarters) felt that western methods should be extensively used, and many experiences were given of their successful working; though it was pointed out that as the conditions were so varied, different localities would have to use the adaptations best suited for their work, and in any case a great deal depended upon the individual superintendent.

Amongst many particulars the following were given: Use eye and ear gate freely—blackboard diagrams, illustrations, and Chinese; cards with golden text to be memorized; picture cards for pupils and picture sheets for illustration; question and answer—not to memorize set questions and answers, but those drawn spontaneously from the lessons under discussion; repetition—fill the memory with Scripture, but Scripture that is explained clearly; dwell much upon reviews; a review of the lesson of the previous Sunday; review monthly and quarterly; home preparation of the lessons should be urged previous to discussion in the class; directness and simplicity of all methods, and a free use of object lessons and illustrations.

The feeling, then, in regard to methods is that the best possible effective methods should be used for teaching the best Book. If the Chinese are awakening to the fact that they must change their methods in their educational system, and are adopting the pedagogical principles and methods already used by the West, it goes without saying that these principles, if they are scientific and right, should be applied to the teaching of the Bible. The principles will be uniform,

but the methods based upon these principles must necessarily take their coloring from local conditions and limitations. Teach them the right *idea* of teaching, and our Christian workers may evolve some system that may not be exactly as the western system, but yet accomplish the work and meet the need as the organized Sunday School does in western lands. As one of the correspondents says: "I believe that the Sunday School problem is the one that is the most unsatisfactory in its present treatment. Even the *best* western methods need be used only with much wisdom."

### Sunday School Grading

Little or no grading was the testimony of those who replied to this question, but the experience of most was that if Bible teaching is to be at all effective there must be more or less grading. The general plan in the incipient Sunday School was that of the congregational Bible class, when the Christians, enquirers, heathen, children, and less often the women, were gathered together, and the teacher gave an expository sermon upon the scripture passage, sometimes asking questions, and the teaching being expansive enough to touch all classes present. Some were so short-handed that no other plan was possible. The feeling was very strong that this was most unsatisfactory to reach adequately the special needs of the classes represented and that wherever possible there should be organized classes of not more than ten scholars if the corps of teachers permitted. No other plan promises such opportunities for real direct personal teaching and contact of the teacher with the scholar. It is taken for granted that Sunday School work cannot be limited to the young, but has just as important a place for adults, and that the Sunday School should be the Bible teaching service of the Church. Some made a distinction of age only, others of readers and non-readers, but the general opinion was that they should be divided according to Christian knowledge. The grades suggested by the majority are:

A.—For adults: (1) Church members, divided again if possible into "informed" and "uninformed" (2) catechumens or enquirers; (3) heathen, though these if necessary

may sit in the enquirers' class; (4) college and academy students. The women also should be divided into the above classes, always separate from the men.

B.—For Children : (1) Boys ; (2) girls ; (3) Mixed infant or kindergarten.

### Sunday School Courses

In regard to courses of study in present use, 12% of the replies stated they had no course whatever, 26% did not answer this, 16% used special courses locally prepared, 35% used various translations of the International, some following the current course and some the courses of a few years ago, while 11% followed other courses, including Blakeslee, Seymour, A. B. M. U. Course, etc.

As to a uniform course, 41% thought it would be desirable because of the unity it would entail, because of the better "helps" that would be more readily obtainable, because of the reduction in cost, and because of the facilities it would give the superintending missionary--whatever out-station he should happen to visit upon a Sunday, he would know the lesson that ought to be taught there that day. Yet of these a great number felt there should be modifications in this uniform course to make it of use to all classes to be found in our Chinese congregations, and many felt that although desirable it was not practicable.

As to the International being the best uniform course, the votes were very evenly divided for and against. Those arguing for, laid stress upon its comprehensiveness, upon the immense amount of "notes" ready to hand in papers and books, and upon the Protestant, yet undenominational, character of that material. Those who were against it argued that as the course should be prepared for the different classes to be found in the present condition of Christianity in China, the International was manifestly unsuitable to be the *only* course, though it might do for college students and advanced Christians. That its "choppiness" and constant changes were confusing. That following the current course, even a quarter behind, meant delays, especially at the beginning of the year, in the lesson helps reaching the farthest parts of the Empire.

Of the others 19% did not reply to this question, and 40% thought the uniform course undesirable. Nearly all of these suggested graded courses specially prepared to meet the present conditions. These courses were not necessarily to be primary and advanced grades of the same lessons, but general and more or less permanent courses for beginners, followed with particular courses from the same field as the classes advanced. It was urged that these courses should be prepared in China, by a committee of missionaries representing actual experience with all classes for which the courses would be required; that full and thorough helps should be prepared with each course; and that for Mandarin-speaking districts the courses and helps be available in Mandarin character. It was also pointed out that if such a series of courses were generally accepted, the cost would be very little, and the helps could be enlarged and brought up to the highest measure of usefulness.

### **Co-operation in the Preparation of Lessons**

In some parts of the Empire the local missions were co-operating with mutual advantage, especially in North and West China, though even in these two districts both are working upon the International series.

The North China Tract Society publishes in a quarterly the International lessons "of a few years ago." These lessons are prepared, three lessons each quarter, by one member of each of four missions, viz: L.M.S., A.P.M., M.E.M., and A.B.C.F.M. These lessons are pretty generally used by the missions in North China.

The West China Tract Society publishes the lessons (International, one year old) used by nearly all the missions in the West, though a few stations still follow their own series.

In Amoy the three missions labouring there have a representative committee who prepare a special local course.

The American Baptists have united forces in the preparation of a graded course covering from seven to ten years, which is being printed by the China Baptist Publication Society, Canton. This is to be used by all Baptist in China, but from the replies one gathers that not all have yet given up the International.

Then there are the International Lessons published by the Presbyterian Mission Press in colloquial for use in the Central China missions.

Outside of the above there is very little co-operation. As one correspondent puts it, "As in everything else, confusion prevails; it is very desirable that some system of co-operation be adopted."

In one district where three strong missions are working, one has no Sunday School course at all, while the other two have missionaries giving valuable time to simultaneously translating the identical International Lessons.

### **The Religious Papers and the Sunday School**

There were many and varied remarks as to the more effective use, in the interests of the Sunday School, of the existing religious papers. The following is a summary:

That a paper or magazine should be published in Chinese devoted entirely to Sunday School interests, and made bright, brief and newsy, and with charts rather than the old style of wood cut pictures.

That the circulation of the present papers be extended so that most of the workers get them; that they be distributed to the pupils, and that the Christians be educated to take them.

That each paper should have a special Sunday School Department, strongly edited, and contributed to by as large a number as possible of successful workers, both Chinese and foreign.

That as the workers have not good libraries at their disposal, the papers should contain good, helpful, and very full notes on the lessons.

That they should be made the channel of communicating verified results, giving information about successful schools, etc., apart from the regular space occupied by the Sunday School lesson.

That they should publish notes and short articles on Sunday schools, their benefit to the Church, how to organize and conduct them, and full instruction as to principles and methods of teaching, etc.

That there should be papers available with the lessons in Mandarin character and in romanized.



That the lessons appear several weeks in advance, so that they reach their constituents in the good time for the preparation of the lesson. At present they are of little use to interior stations.

That they should be made simpler and much cheaper.

That they should have an outline of the lesson for each week, and give blackboard diagrams and illustrations for each lesson.

That each paper should have a Children's Corner with illustrations, or give us a paper similar to "Our Own Magazine" in Chinese.

### **Sunday School Union for China**

As to a Sunday School Union for the whole of China, the voting was strongly in favour of such an organization. Over 66 % had no doubt whatever of its usefulness ; 30% did not reply or were uncertain ; and a little less than 4% were not in favour or were doubtful of its usefulness, or thought the time premature or were afraid it would mean another organization to confuse the minds of the Chinese.

Some felt its success would depend upon the men who formed the committee, and others that it would require "district" or better "provincial" auxiliaries. It was pointed out that the work in a great many places was now ripe for the help that a Sunday School Union could give, and that it would make more feasible the adoption of courses of study better suited to China's needs, and not necessarily involve a uniform course. The union of all Protestant missions upon a Sunday School platform would in itself be stimulating and helpful to the cause of missions in China, not to speak of the great saving of energy and expense that would no doubt result.

It was also mentioned several times that the difficulty of representation would be very considerable, and that an unwieldy organization would be an unworkable one, and that as far as representation of the Chinese Church was concerned it would be impracticable and undesirable at the present time.

A suggestion that seems to meet most of the difficulties and yet promise an effective working body, was that the Conference should appoint a Sunday School Board, which



would be a Sunday School Executive Committee for the whole of China. This committee should not be large; its members should be appointed by the General Conference, not as representing different missions necessarily, but as being men most fit for the work required, and as far as possible distributed evenly throughout the Empire, so that there would be a representative of the Board in each section of the country.

## 2.—THE STUDY AND USE OF THE BIBLE AT HOME \*

### The Situation Stated

The matter of **personal and family religion** is universally admitted to be one of supreme importance. The subject is fraught with difficulty even in well-developed Christian communities, while the Chinese church still in its infancy, and composed largely of the common people, many of whom are illiterate, presents peculiar difficulties all of its own. Two attitudes may be adopted toward the problem, both with far-reaching effects, as may be seen in the existing churches. The one, using the plausible plea that it is futile in this first century of mission work in China to expect results which in the Occident have been attained only after centuries of Christian effort, postpones the difficulty till the growing church will recognize its duty. The other, believing that spirituality is the essential requisite in the individual Christian, seeks to instruct him, and make him a living epistle known and read of all men, his family included. If the latter be the proper attitude to adopt, then it will naturally follow that the key to the evangelization of China lies in the development of personal devotion amongst Chinese Christians, and the strength of the Chinese churches will be in direct ratio to the proportion of Christian parents who erect the family altar, and bring up their children in the nature and admonition of the Lord.

The statistics gathered from many parts of the Empire confirm this belief. From sixteen of the provinces, also Manchuria and Hongkong, communications have been received from missionaries and Chinese pastors, dealing with churches in which about 10,000 families are represented. On an

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\* This section was prepared by the Rev. W. J. Doherty, of Hsinchang.

average only 25 % of the parents in these families are both Christians. In some of the churches the percentage is estimated as high as 75%, in others it sinks as low as 10%. Some of the largest churches are lowest in the percentage of Christian parents, and as a rule such churches are weak spiritually and in many ways unsatisfactory. The lack of Christian women in many churches is greatly to be deplored. Exercising as they do a potent influence in the home they form an important factor not to be ignored. The securing of Christian parents is the key to the solution of many problems in church work. "This is the weak spot in our churches," is re-echoed from far and near, with the result that in few families is daily worship regularly observed. Statistics are difficult to secure on the subject, but the most reliable show that in about 20 % of the Christian families morning and evening worship is faithfully kept.

### **Aids to Family Devotions**

In addition to the aids furnished by the "Daily Readings" of the Christian Endeavor Society, many make good use of the International Sunday School Lessons. Others follow the Scripture Union course, and an increasing number are joining the International Bible Reading Association. The Blakeslee Lessons find much favour, and not a few report that catechisms such as Dr. John's are used even in family worship. Forms of prayer have been prepared for use in Western China, and Genahr's "Daily Manual" meets with much acceptance in Hongkong and the South. Occasionally native pastors and evangelists have recourse to reading a portion from the Conference Commentary, but in the majority of instances only the Bible and hymn book are used.

The need is keenly felt of some simple manual in Mandarin, with exposition on a passage of scripture, followed by suitable prayers for daily use. Something of the nature of F. B. Meyer's "Daily Homily" or Spurgeon's "Morning by Morning" and "Evening by Evening", or Dr. J. R. Miller's writings, would be welcomed by many. It is suggested that Text Rolls might prove serviceable, a suitable text being chosen for each day and reviewed on Sundays.

### **Hindrances to Family Worship**

In the present social condition of Chinese life the hindrances to setting up a family altar are many and formidable. Overcrowding, lack of privacy, and want of system, characterise most Chinese homes, so that there is little time or place for anything, and the oft-recurring excuse for the neglect of family worship is, that it is "not convenient." Intractable wives and unsympathetic children hinder many who have the will, but not the way, to its observance. Amongst the artisan class, the head of the home is frequently absent for long intervals, and in the farming community the father is out early to work and returns home late, too tired to lead devotions even if he could. Many of our church members, too, are illiterate, and some so poor that they can ill afford the small outlay on oil by which to learn to read or worship in the evenings, their only feasible time. Few, even of the most experienced workers, furnish any solution of the problem of removing these hindrances. Classes must be formed to teach the illiterate; native evangelists and elders should as far as possible set an example, and when visiting the homes of Christians conduct worship. The importance of the subject needs to be emphasized by the missionary, and efforts made to get families to fix a time for its regular observance. "Form the habit and pray for the Spirit," says one of the leading Chinese pastors.

### **Parents' Responsibility for their Children**

Closely allied to the foregoing duty is the necessity of urging Christian parents to take an interest in the spiritual welfare of their children. With the exception of parents who have been educated in mission schools, it is generally found that this responsibility is delegated to the church or Sunday School. Of a noble few the record is that so far as they know how they do their best to train up their children in the way they should go. Much of the juvenile literature that is published does not find ready acceptance. Amongst the most helpful books are Mr. McCartee's "Old Testament History," "Three Character Classic," "Words and works of Jesus," "Sunday Readings," "Peep of Day," "Line upon

Line," and "Pilgrim's Progress." Illustrated Bible stories are much in demand, and it is felt that the young mind should be reached by eyegate more than formerly. With the growth of the church there will be a widening sphere for the influence of "light literature with a moral."

### **Devotional Literature Needed**

At the root of all true family religion lies personal devotion, and if we would have the homes of our Chinese Christians what they should be, a devotional spirit in individual members must be cultivated. One of the most observant and experienced missionaries, in referring to the danger of spiritual influences being depressed by the tendency of Chinese to see all things from the moral side, gives it as his opinion that it is exceedingly difficult to stir the devotional nature of this people. This may to some extent account for the lack of demand for literature of this kind. Many missionaries are inclined to attribute it in part to the unsuitability of existing aids to personal devotion, and glancing at the list of those chiefly used the complaint is not without reason. Commentaries like the Conference and Faber's, with Concordances like Farnham's, are used by a few. Others make use of articles in "The Christian Intelligencer," Young Men's Christian Association and Christian Endeavor organs, and some have recourse to note on the Sunday School lessons when available. Martin's "Evidences of Christianity," Du Bose's works, and those issued by the Christian Literature Society and the Young Men's Christian Association, are found increasingly helpful. Biography is a field that will repay working, as shown by the demand for the few books available. Bunyan's "Pilgrim's Progress" remains unrivalled. The increasing use of "Daily Light," "Daily Manna" and such compends at texts, points to the importance of memorising scripture. This is the line of least resistance, and the "genius" of the Chinese for memorising should be used to the utmost to store the mind with truths that make wise unto salvation. But existing aids to thought and meditation and mere translations of foreign works are deemed insufficient. Truth that has filtered through the minds of Spirit-taught Chinese, who can clothe

it in good idiomatic Mandarin, will find ready acceptance and the supply will increase the demand.

To secure co-operation and economy in the preparation and publication of the literature needed by Chinese Christians, it is suggested that a hand book be issued, giving some particulars of available helps, and that more effective use be made of church organs, magazines and newspapers circulating in Christian homes. An amalgamation of the Tract Societies would, in the opinion of some, increase efficiency and economy. There should at least be co-operation, such as is now proposed by the Manchurian missions with the North China Tract Society.

### 3.—THE STUDY AND USE OF THE BIBLE AMONG WOMEN \*

#### General Considerations

All who have received their early scriptural training at their mother's knee require no argument to induce them to appreciate the vital bearing of this section of the subject on the life of the church. Given mothers who love the Bible, and the problem of family worship is largely solved and the success of the Sunday School practically ensured.

Before the work of cultivating a love for the Bible among women can really be begun, however, a very serious situation must be faced. Women in China are for the most part illiterate. Before they can study the Bible for themselves they must be taught to read. To teach women of middle life, who have never been able to recognize a single word, and whose whole environment has been an unbroken barrier to intellectual development, would be no light undertaking in any land. But in China, where the extraordinary difficulties attending the acquisition of the power simply to read the Chinese language form a Great Wall of added obstacles to be scaled, the task becomes nothing short of stupendous.

The correspondence received and interviews held, representing widely separated fields of work, reveal a marked uniformity in the conditions which prevail, the problems to

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\* The facts for this section were furnished by Mrs. Arnold Foster, of Wuchang.



be solved, and the means used in their solution. The resumé which follows is believed to be a fairly accurate statement of the general situation.

### Methods Used

A worker in Amoy voices the sentiment of many when she writes :—

As to a method for attaining this end (*i. e.* interesting women in the reading and study of the Bible) there seems to be nothing for it but just “pegging away”; putting the delights and the duty of Bible study before the women on every possible opportunity, teaching them with all possible speed to read fluently, so that reading may be a pleasure rather than a toil, and frequently making remarks and asking questions to keep them up to it. We here find the Scripture Union a great help and have nearly a thousand adult members, almost all women; picture leaflets issued three or four times a year help to remind any members, who may be growing slack, of their duty; and the questions issued on these leaflets drive home the lessons in the portions read, and by calling for comparison with other passages form in themselves a slight running commentary. One great advantage of Christian Endeavor and similar societies is undoubtedly the stress laid on personal Bible study.

Another in Mid China says :—

Daily portions are helpful of which there are now others besides the Children's Special Service Mission Portions. One lady takes a subject at her Sunday class and deals out daily readings on the same to members, on which she interrogates them the following Sunday. To get several to read a Gospel through, paragraph by paragraph, daily, is good, and to read it oneself. The great thing is to train the women to understand the character as they read, and to get them into the habit of having a correct idea of contents rather than a desire to memorize.

One says: “Show them that they can learn to read.” Others emphasize the importance of faithful catechising. Still another strikes one of the deepest secrets of a growing interest when she says, “Give each one another to teach.”

Many realize the vital necessity that the missionary worker herself should be filled with a love for the Bible, growing out of a devout and faithful use of it day by day in her own life. Such a delight in the Bible cannot fail to express itself in her teaching as well as in her common conversation and daily living.

### Literature Available

In Fuhkien much of the literature available for use among women is in romanized form, including notes on the Scripture Union portions and on the Sunday School Lessons, and a few simple booklets and catechisms. In the colloquial character Mrs. Sites' Picture Book is widely used.

In Central and North China the following seem to have been most used: Mrs. Foster's Primers, Mrs. Gillison's Catechism, Mrs. Foster's Old and New Testament Catechisms, Mrs. Seymour's Sunday School Lessons, Matson's Old Testament History, Miss Andrews' Summary of Biblical Truth, Dr. John's Gate of Wisdom, Mrs. Leaman's and Mrs. McCartee's Bible Stories, the Peep of Day Series, and Pilgrim's Progress.

### Literature Needed

Many feel as does one correspondent, who writes:—

Most native women are not advanced enough for much reading. If they attend the weekly class and have personal attention with regard to their reading of the Bible, I feel still the foreign teacher must study for them and instil, little by little, the deeper meaning into them as we do into children.

That there is need, however, for more literature than already exists is evident. Some want running commentaries in Mandarin or colloquial such as an abridged Matthew Henry, written in his racy style, or Bishop Hall's Meditations. Many feel the need of simple devotional literature adapted in style and thought to the average Chinese woman, also books that will make the men and women of old seem to live before the eyes of the Chinese like Dr. Whyte's Bible Characters.

The suggestion is made that attention be called from time to time in the pages of "Woman's Work" to any literature which may be found to be of special value. For at least two reasons the time does not seem ripe for a general co-operation in the preparation of literature for women: first, because the demand for an extensive literature does not as yet exist; and, secondly because the area of effective co-operation is limited by the fact that each region requires its literature to be rendered into its own simplest colloquial style.

#### 4.—THE STUDY AND USE OF THE BIBLE IN GIRLS' SCHOOLS

##### **Time Given to Biblical Instruction**

To the questions asked replies were received from twenty-two Girls' Boarding Schools, located in eight provinces and representing ten different missionary societies. At least half of them belong to the most advanced grade of mission Girls' Schools in China.

The amount of time given to Biblical instruction averages about forty minutes daily. The proportion of time as compared with other studies, varies from one-sixth to one-half, averaging about one-fifth.

##### **Literature Used**

At the beginning such text books in Chinese as Mrs. McCartee's old Testament Stories, Mrs. Foster's old and New Testament Catechisms, and Mrs. Leaman's Bible Stories are used. The Life of Christ is studied with the help of various text books, most prominent among which is Dr. Pott's. Davie's Adaptation of Blakeslee's Gospel Apostolic and old Testament Histories are used in a number of schools. Several report text books in Old and New Testament Histories without giving the names of the authors. Luce's Harmony of the Gospels, Hayes' Philosophy of the Plan of Salvation, and Zia's translations of Bosworth's books on the Teachings of Jesus and His Apostles and on The Acts and Epistles, are also among the list of those used in more than one school.

In such of these schools as teach English, the English Bible is usually made the text book for a certain amount of instruction. In one school White's Studies in John has been used with success. Eleven schools report no library of Biblical books ; in the remaining ten, the Biblical libraries do not average over twenty-five volumes each.

##### **Literature Wanted**

The criticism is quite generally expressed that the Old and New Testament Histories now in use are too much given to exhortation and not enough to real historical instruction. One missionary feels the need of a set of simple Biblical

histories for beginners. Another says, "A concise Old Testament History, with chronological tables, maps, pictures illustrating important buildings, dress, etc." Others again desire fuller histories than now exist, for use by the more advanced students. The need for a good concordance is mentioned, and also for a first class Bible Atlas. One school principal would like to see a series of undenominational text books on the separate books of the Bible prepared, somewhat after the order of the Cambridge Bible for Schools and Colleges. Another wants to see the Expositors' Bible put into Chinese. One very prominent worker feels the need of Bible searching almanacs, arranged topically, for use in private devotions.

### **Normal Training**

Although the need for definite instruction on how to teach the Bible is acknowledged by several, yet in only two of the schools is anything systematic in this line reported. The suggestion is made that such teachers' aids as are used in western lands should be made available to the girls in the higher forms. One worker urges that the experiences of successful Chinese teachers be collected and published in book form for the guidance of those who may become teachers.

### **Voluntary Bible Classes**

Outside the regular curriculum only one school reports voluntary Bible classes conducted by the girls themselves; seven do not answer the question, and the remaining fourteen report none. It is evident, however, that a few of the students, at least, have formed the habit of private daily Bible reading, some of whom are following Mrs. Gillison's Daily Bible Readings.

## **5.—THE STUDY AND USE OF THE BIBLE IN BOYS' SCHOOLS AND COLLEGES.**

### **Institutions Reporting**

Reports were received from thirty-six Boys' Boarding Schools of the preparatory or academic grade situated in ten

provinces and representing nine American, six English and four European missionary societies.

Eight institutions of a higher or collegiate grade, situated in three provinces and representing, either separately or as union institutions, eight different missionary societies, have also reported.

### **Proportion of Time Given to Biblical Instruction**

In the collegiate institutions from one to five hours a week are given to Biblical instruction, representing from one-twentieth to one-fourth of the entire time given to class-room work.

In the academic schools the minimum is two hours per week, and the maximum one hour per day. This is in addition to morning and evening prayers and other devotional exercises. The average proportion of time given to Biblical instruction seems to be about one-sixth of the whole.

### **Chinese text-books used**

In the preparatory schools the text books most frequently used are Martin's Evidences, Miss Andrews' Summary of Biblical Teaching, Davies' Studies in Old Testament History, Mrs. Nevius' Catechism, Luce's Harmony, Pott's Life of Christ, Davies' Studies in Gospel History, Pott's Extension of the Kingdom, and Hayes' Philosophy of the Plan of Salvation.

In the higher institutions the following are used : Faber's Old Testament History, Schaub's Old Testament Manual, Pott's Parables, Pott's Teaching of Christ, Zia's translation of Bosworth's Teachings of Jesus and His Apostles, and His Acts and Epistles.

### **Chinese Text-Books Needed**

In the academies there seems to be a somewhat general feeling of need for a series of simple but thorough inductive studies covering the different periods of Bible history. One missionary strongly desires to see a new "Life of Christ" written from the historical and actional rather than from the doctrinal point of view. In Mandarin-speaking sections the desire is expressed that these books should be in the Mandarin language. The fact that the present literature is



not well adapted to class room work because of being too much on the hortatory order is mentioned by several. A desire is expressed for text books on the prophets along the line of G. A. Smith's Isaiah and Books of the Twelve Prophets. The need for a good explanatory Bible Dictionary is also mentioned.

In the colleges a need is felt for the following :—A first class Biblical Geography, a text book on The Teachings of Christ, and a good school text book of Biblical Exegesis.

### **English Text Books Used**

The following Biblical text books in English have been found of practical use in the preparatory schools : Stalkers' Life of Christ, Old and New Testament Stories published in the Christian Vernacular Series for India, Lessons in the Life of Christ, and Lessons from the Old Testament issued by the Christian Literature Society of India ; and the books of the Bible Study Publication Company of Boston.

In colleges the following additional text books in English have been used : Stevens and Burton's Harmony, Stalker's Life of Paul, Kent's History of the Hebrew People, Bosworth's Studies in the Acts and Epistles, Marshall's class text books in the Gospels and Acts (Oxford and Cambridge Series), Hamen's Old and New Testament Histories, Foster's Story of the Bible, and Hurlbut's Biblical Geography.

### **English Text Books Needed**

In the preparatory schools no special need seems to exist for the preparation of English text books other than those that are already available. One school in the North however, feels the need of specially compiled Readers of Bible Stories.

In the colleges, however, a great need is felt for specially prepared text books in English. Among these the following are mentioned : an adequate and simple but purely historical Narrative of Bible Times ; a set of Biblical Readers adapted to the Chinese ; a series dealing with the History and Truths of the Bible for more advanced students ; a text book on How to Teach the Bible.

### Normal Instruction

In the preparatory schools normal instruction is given in only two out of the whole number reporting. The record is a little better in the collegiate institutions where two out of the eight report definite instruction on this line. No literature especially adapted to the normal training of Chinese has been discovered. A real desire is expressed for books which shall embody the principles of effective teaching and form the basis for general normal instruction.

### Voluntary Bible Classes

In fully one-half of the preparatory schools and in seventy-five per cent. of the collegiate schools, the students have formed voluntary Bible classes for the devotional study of the Bible in addition to the requirements of the curriculum. In the preparatory schools Lyon's Studies in Mark is widely used by such classes. In the collegiate schools much use is made of Zia's translations of Bosworth's books. A desire is expressed for more literature adapted to use by voluntary Bible classes, and Studies in Old and New Testament Characters are especially suggested.

### Biblical Libraries

More than one-half of the preparatory schools have no Biblical Libraries. In others these libraries are as yet quite small, averaging only about thirty volumes each. In the colleges 25 % have not yet established Biblical Libraries in Chinese. Another 25 % have only made a small beginning, while 50 % have from one hundred to two hundred volumes of Chinese Biblical books.

## 6.—THE STUDY AND USE OF THE BIBLE IN THEOLOGICAL INSTITUTIONS

### Institutions Reporting

Reports have been received from twelve theological institutions located in eight provinces and representing, either separately or in union, twelve different denominations, of which five are English, six American and one German.

### **Proportion of Time Given to Biblical Instruction**

From the nature of the case practically all the instruction in these institutions is along religious lines. The amount of time actually given to purely Biblical instruction seems to average from one-half to two-thirds of the whole time given to class-room work.

### **Chinese Text Books Used**

In addition to certain of the text books already mentioned in connection with instruction in Boys' Schools and Colleges, the following additional ones are in use in theological schools, Williamson's Life of Christ; Graves' Life of Christ; Box's Life of Christ; Butler's Analogy; Schaub's Symbolics; Hoare's translation of Dwight's Notes on Theology; Moule's Jewish History; Burdon's Old Testament Manual; Sheffield's Theology; Moule's Commentaries, Hoare's Commentaries; and various other Commentaries.

### **Chinese Books Needed**

Among the books mentioned as urgently needed for use in Biblical instruction in theological colleges, the following are the chief suggestions: A revision of Schaub's Old and New Testament History; a larger Old Testament History than now exists; a students' Life of Christ; an Introduction to the Bible on modern critical lines; a translation of the Apocryphal Books; a History of the Life and Times of the Maccabees; a book bringing out the essential points of the Christian religion; a good book summarizing and classifying the Teaching of Christ; larger and fuller expository books on the Bible, especially expositions of prophecy.

### **English Text Books**

In only one of the institutions reporting are English text books used, and in this institution existing literature is found quite adequate to meet the needs.

### **Normal Training**

One theological school gives one hour a week to pedagogy. Two others furnish regular normal instruction. In the remaining institutions nothing special is done along these lines

beyond the example set by the instructors. No satisfactory literature in Chinese on pedagogical lines is known to those who report. That the preparation on such literature would be of real value is acknowledged by one or two. There does not, however, seem to be any general conviction regarding the importance of pedagogical training.

### **Voluntary Bible Classes**

In only 20% of the institutions are the students banded together in voluntary Bible classes. These follow, for the most part, the courses of study issued by the General Committee of the Young Men's Christian Associations. A desire is expressed for courses that will require less time in daily study than those now issued.

### **Biblical Libraries**

Most of the theological schools have collected a large number of commentaries and other Biblical works in Chinese. Some have purchased all that they know to be in existence.

## **7.—STUDY AND USE OF THE BIBLE AMONG CHRISTIAN WORKERS ALREADY IN ACTIVE SERVICE \***

Up to the date of the preparation of this report 88 replies have been received from members of 34 missions or societies. These 34 societies include one Swedish, one New Zealand, one Irish, two Scotch, five English, one Canadian, two German, and 12 American missions, besides the China Inland Mission, Christian and Missionary Alliance and the Young Men's Christian Association. Other societies may also be represented as nine of the replies were not signed and could not be identified.

### **Courses of Study**

The first question proposed was: What courses, schedules or outlines of Bible study have you or your associates used with pastors, evangelists, preachers and other Christian workers in active service?

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\* This section was prepared by the Rev. L. J. Davies, of Tsingtau.

The replies received to this question indicated that of the 30 odd missions reporting 12 have more or less definite courses of study. Several report regular courses covering from 4 to 12 years' work, upon which those pursuing the courses are examined and graded at stated intervals. Others report that a certain book or books in the Bible are assigned, say at the beginning of the year, upon which the helpers, evangelists and others spend their time, and upon which they are examined at the end of the year. Still others report more or less systematic work in topical study. It seems evident, however, that in the main there is very little system in the Bible Study work of this class of workers. The replies suggest further that even in the same mission, one station or missionary may be using a definite course of study with his Chinese assistants while other stations or missionaries are either following a haphazard selection of topics or books or are wholly neglecting this branch of work.

### **Books and Helps in Chinese**

The second and third questions were: "What books and helps to Bible study in the Chinese language, printed or in manuscript, have you found of value to such workers," and, "What other books and helps would you suggest should be prepared?"

The replies to these questions are so scattering that it does not seem best to give the extended list of books named. Some of the replies indicate that the questions have not been very clearly understood, as many of the books mentioned have but very remote, if any, bearing on Bible Study. The aids to Bible study most mentioned are: The Conference Commentaries, Dr. Faber's Mark and Luke, Luce's Harmony of the Gospels and Records and Letters of the Apostolic Age, Dr. Du Bose's Street Chapel Pulpit, and Davies' translation of the Blakeslee Lessons in Old and New Testament History. The books recommended for translation seem to indicate a general desire for a concordance, devotional works, more and better commentaries and topical analyses.



### **The Preparation of Literature in Chinese**

The fourth question proposed was "Would you be in favor of recommending the appointment by the Centenary Conference of a representative committee to superintend the preparation of Bible study literature, with a view to producing the needed helps as soon as possible without duplication of effort?"

To this question 75 persons replied. Of these, 62 favor the appointment of such a committee, five are doubtful, and eight are opposed.

### **Literature in English**

In reply to the fifth question, which was "In case you are in touch with English-speaking Christian workers what courses or books adapted to their use would you recommend," but few replies were received, and it was evident that only a few of those replying were in contact with English-speaking Chinese. The books mentioned were the publications of the Young Men's Christian Association, the Literature of the Bible (R. G. Moulton), Expositors' Bible, Main Lines in Bible Study (Goodman), Studies for Personal Workers (Johnston), different Concordances, the Portable Commentary, Dr. MacLaren's Bible Study, Notes on the Gospels and the Cambridge Bible Text-book Series.

### **Personal Bible Study**

The sixth question was, "From your experience what influences have helped the isolated Christian worker to be faithful in the daily devotional study of the Bible"? In reply to this question, the following suggestions were made: a definite time each day for such study; a definite course of study with examinations; private prayer; the prayers of his brethren; personal work; example and oversight of foreign missionary; conferences where this subject is discussed; previous training; daily station and out-station prayers; the absence of all books but the Bible.

### **Bible Conferences**

To the seventh question 68 answers were received. These answers indicate that 53 of those replying hold such classes

as are referred to in the question, and 15 do not. The question asked:—"Do you or your associates hold classes or conferences for special Bible study on the part of Christian workers"?

### **Other Methods**

The eighth question was, "Kindly mention other methods in use in your mission for stimulating Bible study among the active Christian workers." The replies to this question may be summarized as follows: Emphasize Sunday School work; evening classes at station and morning and evening prayers at station; weekly verse for whole church, explained first at Sunday service, young Christians, being set to teach others; calling on each one present at meeting to give sentence summary of passage read; searching for texts given without references; monthly all-day meetings in station for prayer and Bible study and fellowship; monthly essays on special topics

### **Rewards for Proficiency**

The ninth question was, "Have rewards for unusual proficiency in Bible knowledge been offered in your mission, and if so have the results been satisfactory?" Out of a total of 66 persons replying, 45 have never given such rewards, three formerly did but have discontinued the practice, and 18 give such rewards. The forms in which rewards are given are as follows: Certificate of credit exempting from examination on the subject covered; Bibles and other books; additional salary; marks or grades entered in Conference Minute Book.

Of those giving rewards, two report that the practice is not satisfactory, and three report that the results are good. Several of those who do not give rewards are very strongly opposed to such a plan.

### **The Missionary's Own Bible Study**

The tenth question, namely, "How may the missionary be helped to maintain his personal daily devotional study of the Bible" brought 39 answers, which contain the following ideas: Rigidly protect special time for Bible study; observe the "Morning Watch"; use devotional books and maintain regular course of study; reduce amount of work required of the missionary; prayer, for oneself and by one's friends.

### **Biblical Libraries in English**

The eleventh question was, "Would it be advisable for mission stations to secure the best helps to Bible study from abroad, for the use of the missionaries and make them accessible in the form of union libraries?" 72 answers were received. Some 11 or 12, and perhaps more, misunderstood the question, and thought that it was proposed to organize such a library for the use of all the missionaries in China. The greater number of those replying favored the plan, and it appears that four of the missions represented in the replies already have such libraries in their various stations. One mission receives an appropriation of fifty dollars per year to increase the stock of books in this library.

### **CONCLUSIONS**

1.—The Biblical literature now available in Chinese is not well enough known. There is need for a catalogue of all extant literature on this subject, which shall contain descriptions more detailed than MacGillivray's and sufficiently full to enable anyone desiring the information to determine in a few minutes' time whether or not what he wants can be had. Such a catalogue would greatly increase the usefulness of the present literature, and would prevent the waste of much energy now given to the re-translation of books already translated but unknown to the later translator. This catalogue should also be issued in Chinese for the benefit of the Chinese Christian worker.

2.—There is great need for co-operation in the preparation of new Biblical literature in order that the books most needed may be written, the men best fitted be secured to do the work, and their energies be so directed as to make for the greatest possible economy of time and strength.

3.—The present provision for the publishing of Biblical literature is inadequate. The societies responsible for the work of publication should so enlarge their plans as to make them more nearly commensurate with the stupendous task of supplying the rapidly growing church in China with the extensive and thorough Biblical literature which she needs and ought to have.

4.—Greater emphasis should be placed on the training of Chinese to teach the Bible. To this end a literature on Biblical pedagogy is needed, and a larger place should be given to the subject in the curricula of our various educational and training institutions. More normal work in connection with our Sunday Schools should be attempted.

5.—Provision should be made for the more thorough and systematic training of the church members and their families in Bible study. The forming of Provincial Sunday School Unions, and possibly of a National Union, would make for an increased quantity of available Sunday School helps, and great economy in their production.

6.—The holding of Bible Institutes or Conferences, on a larger or smaller scale, would do much to stimulate and guide a new interest in Bible study. If made interdenominational in character, they will do much to draw the Christians of the different churches closer together, and will at the same time in most cases make possible a more effective program of study and a stronger combination of leaders.

7.—The isolated Christian workers in the lonely fields should be afforded a more sympathetic and effective co-operation in the pursuit of their Biblical studies. Correspondence courses might be more widely used with good results. Examinations might be held at stated times, and recognition made of successful competitors.

8.—The existing Biblical literature in Chinese should be made accessible, in the form of libraries, wherever the number of Christians justifies. Missionaries would get much stimulus and suggestion from the formation of local Biblical libraries, composed of the best literature available in the English language.

9.—Above all, there rests upon the missionary a solemn responsibility to make his own private use of the Word measure up to the ideals which he has formed, the position of leadership which he has assumed, and the great privileges which he enjoys.

